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proof of the virtue of his system, whose foundation principle is that a foreign language should be taught by the sole use of the language itself. There is no doubt that this principle is gaining ground in the minds of educators, and its ameliorating influence is making itself felt in the increased attention given in schools to the use of foreign languages as actual mediums for the expression of thought. Conversation has taken its place as a recognized and important feature of instruction, and for this purpose the 'Petites Causeries' is admirably adapted for beginners in French.

While the Supplement seems at first view a backward step, employing as it does English exercises for translating into French, it is in reality a fuller development of the principle noted above. Its lessons are designed to follow the corresponding lessons in the 'Petites Causeries,' and are in the nature of a review to fix what has been already learned in the preceding chapter. One by one the principles of grammar, developed from the text, are systematically placed before the pupil; and a new line of study, translation from English into French, is begun, thus completing the threads which throughout the entire system now run parallel. By the use of these translations the pupil utilizes for himself what his ear, his eye and his understanding have already mastered, and begins in simple phrases the comparison of languages. This leads naturally in the later stages of study to the quick comparison and interchange of language-forms, by which alone it is possible to seize the *genius* of a foreign tongue.

The chief merit of these exercises lies in the fact that they follow naturally on the original chapter. The continuity of thought strengthens the interest, gives meaning to each word of the lesson, utilizes *naturally* the knowledge already gained, and sets the mind of the pupil at work forming new phrases for himself, playing new changes on the words, and beginning that exercise of *thinking in French* which is the natural result of this system properly followed.

An indirect benefit of this little book is the opportunity that it offers to meet the needs of pupils who fall below the average in intelli-

gence, who are drags under any system and are always the greatest drain on the vitality of the teacher, but whose efforts to learn are often as honest and patient as those of bright pupils. To such, these exercises will furnish the opportunity to find for themselves by comparison of texts what has been vague in the original lesson. For all classes of pupils the individual work demanded in these additional lessons will undoubtedly prove beneficial; and the fact that Dr. SAUVEUR has added this form of study shows clearly—that his pupils have already discovered—that the so-called "Natural Method," properly interpreted, not only reaches out and up into the ideal and the abstract, as all true teaching should do, but fixes concrete, practical, vital lessons in a sure and ready manner.

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SEMITIC AND OTHER GLOSSES TO

KLUGE'S *Etymologisches Wörterbuch der deutschen Sprache*.*—I.

'Musst auf Wortes Ursprung Achtung geben,
Wie auch fern er ihm verloren sei.'

RÜCKERT.

KLUGE'S *Wörterbuch* has reached, within six years, the fourth edition—an almost unprecedented success for an etymological dictionary. Received on all sides with words of highest praise and commendation—with the single exception of ADALBERT BEZZENBERGER's censures in the *Göttingische Gelehrten Anzeigen* of 1883—the book has become one of the few standard works 'to be found on the shelves of every student of the Indo-Germanic languages.' Such praise, no doubt, encouraged the Trübners to publish along with the fourth edition an announcement, from which I have selected this extract: Eine *abschließende* lexikalische Bearbeitung der Etymologie des neuhochdeutschen Sprachschatzes gab es vor dem Erscheinen der ersten Auflage von Kluge's etymologischen Wörterbuch *nicht*. Alle bisher erschienenen haben die Etymologie nicht auf der breiten Grundlage der vergleichenden Sprachforschung *erschöpfend* behandelt.

Der Verfasser des vorliegenden Werkes hat

*iv. Aufl. Strassburg: Karl J. Trübner, 1890.

† The italics are introduced by the writer of this paper.

es unternommen, auf Grund der zerstreuten Einzelforschungen, und seiner eigenen mehrjährigen Studien ein Etymologisches Wörterbuch des deutschen Sprachschatzes auszuarbeiten, das dem gegenwärtigen Stande der Wissenschaft entspricht. Er hat es sich zur Aufgabe gemacht, Form und Bedeutung jedes Wortes bis hinauf zu den letzten Quellen zu verfolgen, die Beziehungen zu den klassischen Sprachen in gleichem Maasse betonend, wie das Verwandschaftsverhältniss zu den übrigen germanischen und romanischen Sprachen. Selbst die Vergleichung mit den entfernteren Orientalischen (Sanskrit und Zend), den keltischen und slavischen Sprachen ist in allen Fällen herangezogen, wo die Forschung eine Verwandschaft festzustellen vermag, und wo diese Verwandschaft zugleich Licht auf die Urzeit des germanischen Lebens wirft.'

The writer of the following notes has occupied himself with Teutonic languages and cheerfully acknowledges the great merits of KLUGE's work in the field of Teutonic etymology and phonetics; but it will be seen in the course of these remarks that author and publisher were by no means morally entitled to print in their announcement the above-quoted extract. To write a good etymological dictionary of the German or any other modern language presupposes not merely a slight but an intimate and accurate knowledge of the Classical as well as of the Oriental, especially the Semitic, languages. The following paper endeavors to supply some of KLUGE's deficiencies in the last-named direction, and the writer acknowledges his indebtedness, above all, to the works of PAUL DE LAGARDE, Dr. Theol. and Phil., Professor in the University of Göttingen (Germany). It is a matter of deep regret that the results of the learned professor's investigations are for the most part *tot geschwiegen* by Indo-Germanic scholars, and *lebendig geschwiegen* by a number of Sanskrit and Semitic students—the one omission being about as bad and exasperating as the other.

For a future edition of this work I have also taken the liberty of suggesting a number of German *desiderata* which one might naturally look for in a book considered by all scholars as the standard etymological dictionary of the German language. The first and fourth editions have been carefully collated, and the results of the whole investigation are herewith

submitted to the readers of MOD. LANG. NOTES.

KLUGE discusses *Alabaster*, *Alchimie*, *Almanach*, etc., but why not *Admiral*, *Alkohol* (see ZDMG v, 242 ff.)?—We should expect to find *Apfelsine*: Du. *appelsina*, i. e., apple imported from Messina; *Aprikose*, Engl. apricot from Fr. *abricot* < Sp. Port. *arbicocco*, *alburicoque*, this from Arab. *al-barqûq*, which is the Byzantine *βερύκοκκα=πραμύκοκκα*=Latin (mala) *praecocia*=*praecoqua*: LAG. 'Abh.' 44 rem. 3; SKEAT, s. v.—*Atlas* (satin) from Arab. *atlas*, 'polished, varnished,' whence also Polish *atlas*.—*Ampel* (O.H.G. *ampulla*) KLUGE connects correctly with Lat. *ampulla*; but here he stops, contrary to his publishers' announcement; we should have liked to see the notice that Latin *ampulla* (PLAUTUS) stands for *ampurla*, this for *amphorulla*, a diminutive of *amphora*, which, again, is borrowed from the Greek *ἀμφορῦν* = *ἀμφοτερεῖς* (literally = *Zuber* for *Zweiber*).—*Anker*, we are told, is borrowed from the Lat. *ancora*; but *ancora* itself is borrowed from the Greek *ἄγκυρα*. Why does KLUGE not mention the word *Maschine*, from Lat. *machina*, this from Greek *μηχανή*? Cf. It. *macchina*, Fr. *machine*, whence Engl. *machine*.—*Arcubalista*, whence *arbalista*, 'crossbow' is here referred to the Lat. *arcus* + Greek *βάλλω*; it were better to say: *arcubalista* is a compound of *arcu(s)* + *bal(l)ista*, like *manubalista*, *currobalista*; *balista* (also *ballistra*, whence Sicil. *balestra*), sc. *machina*,

2 To save space I have employed the following abbreviations: Arab.=Arabic; Du.=Dutch; Eng.=English; Fr.=French & O. Fr.=Old French; Hebr.=Hebrew; It.=Italian; Lat.=Latin; Port.=Portuguese; Prov.=Provençal; Skt.=Sanskrit; Sp.=Spanish; O.H.G.=Old-High-German; M.H.G.=Middle-High-German; N.H.G.=New-High-German; K.Z.=Kuhn's Zeitschrift; ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft (Leipsic).

LAG. Abh.=PAUL DE LAGARDE, 'Gesammelte Abhandlungen,' 8vo, 304 pp. Leipsic, 1866.

LAG. Arm.=LAGARDE, 'Armenische Studien,' Göttingen, 1877: aus dem xxii. Bande der Abhandlungen der k. nigl. Gesellschaft der Wissenschaften zu Göttingen.

LAG. Nominal formation=LAGARDE, 'Uebersicht über die im Aramäischen, Arabischen und Hebräischen übliche Bildung der Nomina,' Göttingen, 1889; aus dem xxxv. Bande der Abhandlungen.

Fränkel, Fremdwörter, or S. Fränkel= S. FRÄNKEL, 'Die aramäischen Fremdwörter im Arabischen,' Leiden, E. J. Brill, 1886. SKEAT=SKEAT'S 'Etymological Dictionary of the English Language,' Oxford, 1882.

3 Professor LAGARDE queries this last comparison.

is a South Italian derivative of βαλλίζω, and this comes from βάλλω. KLUGE mentions Engl. arbalist, a word omitted in SKEAT's dictionary.—The word *amulet* is omitted in the fourth edition, but it is as good a 'Germanized' word as *Alchimie*, etc.; in the first edition KL. says: Amulet (neutre) from the Lat.-Oriental amuletum (Fr. amulette) 'talisman'; this last word being in quotation marks we should naturally expect to find it mentioned under the letter T; but such is not the case. I suppose KLUGE followed SKEAT, s.v. amulet (Fr.-Lat.-Arabic); but amulet is not a Semitic word at all; Prof. J. GILDEMEISTER (ZDMG xxxviii, 140-2) rejects the usual Arabic derivation of this word and thinks that, as it is an Old-Latin word mentioned by VARRO (ap. Charisium 105,9 edit. KEIL) and often used by PLINY, its origin must be sought in Latin sources (see also *American Journal of Philology*, v, 531). For talisman see SKEAT.—The articles *Alabaster*, *Alchimie* and *Almanach* are very unsatisfactory in KLUGE, as well as in SKEAT. 'Alabaster,' KLUGE says, is from the Lat.-Greek alabastrum=ἰαλῶβα-στρον; it would have been profitable to both KLUGE and SKEAT to read BLAU's very instructive article in ZDMG xxv, 528 ff.; ἰαλῶβαστρον or ἰαλῶβαστρου is an adjective from ἰαλῶβαστρα; this stands for al-baṣtra, a soft stone of white color (cf. HERODOTUS iii, 20). Romance scholars treating Fr. albâtre=Wal. albastru, used to connect it with Lat. albus, white; but both stone and name are from Arabia; Greek and Latin στ (st) for Semitic ṣ is very common; e. g., Greek Βόστρα for Boṣra, Μεστραῖμ=Hebr. Miṣraim, Lat. castrum became Arab. qaṣr, and stratum=Arab. ḥrāt-un, etc.—*Alchimie*, alchemy, is not to be derived from the Greek χυμῖς, through the medium of Arabic kimiā+article al-, as KL. and SK. teach us; it is the Coptic chame (black)+article al-, and means the art of the dark-skinned Egyptians; cf. LAG. 'Abh.' 43, rem. 2; ZDMG xxx, 534 ff.; TECHMER's *Zeitschr.* ii, 82.—To save space I would refer KL. and SK. for *Almanach* to LAG., 'Abh.,' 196, 5-25.

Under *Bank* one might expect a notice of 'die Wechselbank,' M.H.G. der Wēhselbanc, table of the money-changer, from It. il banca, Fr. la banque, which, again, came from the

German 'Bank.'—Speaking of *Barle*=*Beil*, mention might have been made of the proverb:

"Schlägst du mich mit der Barte,
Schlag ich dich mit dem Beile"

I miss *befahren*=in Besorgniss sein; *betätigen*, changed in the seventeenth century after the analogy of Tat from *betändigen*=*beteidigen*=*beteidigen*, i. e., to negotiate, cf. verteidigen.—*Brantwein*, Eng. brandy,=*gebrannter wein*; cf. zum branten wein (HANS SACHS);—*bresthaft* (cf. bersten=M.H.G. bres-ten) beside *presshaft*; cf. *Prass* from Du. bras for brast='Brast.'—The etymology of *Balsam*, Engl. balm, ought to have been better studied by KLUGE and SKEAT; both authors consider Greek βαλσαμον as 'die letzte Quelle.' The article should read something like this: Assyrian bashmu=Hebr. bāsām 'fragrant' (cf. Bisam); this passed into Greek-Latin as βαλσαμον, balsamum, whence Germ. *balsam*, Eng. *balsam* and *balm*; βαλ-σαμον returned to the Arabic as balsān and balasān; Fr. baume, from O. Fr. bausme, basme. Under *Balsam* KL. should have referred to Bīsam (Eng. musk). Balsam being located, *Aloë* (from Lat. aloë, Greek ἀλόε, from Hebr. 'ahālim, Skt. agarū) ought to be mentioned.—For *Barchent* cf. Fr. bouracan, Sp. barrakan. —*Barett* is derived from Lat. 'birrus., But why not add that birrus stands for burrus, borrowed from the Greek πυρρόρις (ein mit Kapuze versehener Mantel-kragen)?—*Barke* is from the Greek βάρης, an Egyptian boat (Herodot. ii, 41); βάρης is the Egyptian bari-t, a Nile-boat, already found on the monuments of the xviii. dynasty: see the interesting discussion between O. WEISE and A. ERMANN in BEZZ. *Beitr.* vii; also *American Journal of Phil.* x, 247.

KLUGE is very arbitrary and unsystematic in the selection of words borrowed from other languages; we find, e. g., *Almanach*, *Bazar*, etc., but not *Gazelle* (from Arab. ḡazāl), *Magazin* (from Arab. mḥazān, plur. maḥāzin, from a verb ḥazana, cf. LAG. 'Abh.' 25, 23 and rem.) storehouse; *Tarif* (Engl. tariff), from Arab. ta'rif, etc.; nor do we find *Dervisch*, *Firman*, *Karawanne* (from Persian karawan, Engl. caravan), *Orange* (from the Persian),

and many others.—If *Becher* is derived from Greek βίκος (Herodot. i, 194), it goes back ultimately to the Semitic baqbâq, a bottle.—Why should not *Beissker* (fish) be connected with Lat. piscis, by a popular analogy to 'beissen'?—Speaking of *Beryll* KL. says it is from SKT. vaidûrya, but he does not state that the stone has derived its name from that of the Indian city Vidûra, i. e., the Vidurian stone; cf. also LAG. 'Abh.' 22, No. 48. LAGARDE ib. 73, l. 20 ff. has some good remarks on *Bimstein*.—*blecken*, i. e., to show the teeth, should have reminded KL. of Engl. to bleach, and bleak (cf. SKEAT s.vv.).—The 'letzte Quelle' for *Bombasin*, according to KL. is Lat.-Greek bombyx, βόμβυξ; SKEAT adds: probably Eastern. Cf. Armenian bambak, Pers. panba, LAG. 'Arm.' No. 343. Some notes on *Bombast* are to be found in *Götting. gelehrte Anzeigen*, 1887, p. 301, rem., which may be of use to KLUGE.

Our author does not state plainly enough why smoked herring is called *Bücking*; 'it was so called, because Bücking was the name of the man who first smoked herring (Flemish)' PAUL DE LAGARDE.—It might have been instructive to mention that FORTUNATUS uses the form bufalus=buffalo; the Greek βουβαλός is the usual designation for gazelle.—Under *Bunt* mention should be made of *Buntwerk*=*Pelzwerk*, because it was variegated.—For *Burg* let KL. consult LAG. 'Arm.' p. 31, No. 427, and S. FRÄNKEL ('Aramäische Lehnwörter im Arabischen,' p. 235).—Die *Butte*, a saltwater fish from Du. butte, cf. Engl. but, which is omitted in SKEAT and in WEBSTER; see, however, halibut=Germ. *Heil-butte*.⁴ KLUGE says: Origin obscure. Why should not *but* (cf. *Stein-butte*, etc.) be shortened from Arab. buṭariq? This buṭariq (cf. Byzantine βουτάρικον) is from the Coptic πι-ταριχιν; this from the Greek ταριχιν, τάρικος, which, again, is borrowed from the Armenian tareq (cf. LAG. 'Arm.', §2205; *Götting. gelehrte Nachrichten*, 1886, p. 131-5; Mittheilungen ii, 11 ff.); thus buṭariq would have been shortened by the Dutch sailors and fishermen to *butte*

=Engl. *but*, Germ. *Butte*, just as many other foreign words have been shortened. The Arabic buṭariq, LAGARDE, l. c., says, was received by the Italians as bottarga, bottarica, and by the inhabitants of Provence as botargue, at a time when Alexandria was the chief centre of the commerce between Orient and Occident.—Why not think of Late Latin butina=Greek πυρίνη, jug, bottle, to explain *Bütte*, O.H.G. butinna?—*Butter* goes back to Greek βούτυρον, a compound of βου+τυρός, cheese; τυρός (HOMER) is not an Indo-Germanic word, but borrowed from the Turkotartaric turak, Magyar turó 'cheese' (gesalzene Milchspeise): cf. VAMBÉRY, 'Die primitive kultur der Turkotartaren,' p. 94. The idea that the word was a Scythian noun originated with PLINY, Hist. nat., xxviii, 9.—*Belemmern* betrügen, a Dutch word, so KLUGE states in the fourth edition, but that is not an etymology. *Belemmern* appears to be a corruption of a Modern-Jewish word. Mr. E. Casanowitz, of the Semitic Seminary (Johns Hopkins University), tells me that the Jews in Poland call a swindler, a cheat 'Lowen hoarami'=Laban-ha-arami, i. e., Laban the Aramean (Genesis, xxix); this, with the help of popular analogy, may easily have been corrupted into *belemmern*.⁵—Again, *Berappen*=bezahlen, to pay (a N.H.G. word), means, according to our dictionary, to give Rappen, Rappen geben; cf. s. v. *Rappen*, where we are told that such is the name of a coin, stamped in Freiburg and showing the picture of a raven, a Rappen, but if so, why not also *be-hellern* (from Heller), *be-batzen* (from Batzen), *be-kreuzern* (from Kreuzer), etc.? *Berappen* is a N.H.G. word and belongs to the list of words borrowed from Modern Hebrew. The Hebrew Pa'el: rabbi (cf. Assyrian rabû) means, to pay interest, to enlarge a borrowed capital, then also to pay; hence, by a popular analogy with other verbs, arose *be-rabben*, and then *berappen*; this latter may have been assimilated to Rappen.—*Beschummeln*=betrügen, cf. schummeln='plagen' (KLUGE); but neither is *schummeln* mentioned under 'Sch,' nor is there a

⁴ The common etymologies for hali-but, Heilbutte, offered by SKEAT, KLUGE and many others are very unsatisfactory. Why could not Hali- be connected with Greek ἑλ-ε? For Botargo see also the 'Oxford English Dictionary, I., 1011.

⁵ Dr. B. SZOLD, however, thinks that *be-lemmern* is a compound of *be* and Hebr. lēmôr (to speak) in the meaning of 'in Jemanden hineinreden'; to try to swindle a man by talking to him and making him confused.

reference found s. v. *plagen*. It is true, *be-schummeln* is a compound of *be*+*schummeln* (cf. *be-lemmern*, *be-rappen*, etc.); *schummeln* is connected with and derived from 'schmul' in *schmul machen*, a word not yet explained in any dictionary. It is well known that the two names generally given by the people to Jewish tradesmen were *Schmûl* (i. e. Samuel) and *Itzig*⁶; it is also known, that 'to trade' and 'to cheat, to overreach,' were for many persons synonymous terms when applied to such tradesmen; from this proper name *Schmûl* arose the verb *schmulen*, *schmul machen*, and by metathesis *schummeln*, whence *be-schummeln*.⁷—*Bocher*, a young Jewish student, from Hebr. *bachûr*, youth (KLUGE); yet not directly from the Hebrew, but through the medium of Polish *bachur*, *bachor*, patois *bachör*, which means (1) a young Jew; (2) any child in general (used mostly in a contemptuous sense); and (3) a young hog.

KLUGE has done well to incorporate into his dictionary some Modern Jewish words, but he ought to have paid better attention to pronunciation as well as etymology; for example, on p. 49 (4th edit.) we are told: *Dalles* (m.) ruin, destruction (Jewish), properly the Jewish mourning-robe worn on the great day of the atonement (whence originally 'den Dalles anhaben'), from Hebr. *talith*; according to others the word is formed from Hebr. *dallût*, poverty. Our author confounds here two entirely distinct words. Modern Jewish *talles* (from Biblical *talith*) means robe, mantle (Talmud), now prayer-mantle worn on the day of atonement, while *dalles* (from Biblical *dallûth*) means poverty.—SKEAT's and KLUGE's 'letzte Quelle' for *Dattel*, date, is Greek *δακτυλος*; but Greek *δακτυλος* stands for *δακλυτος* from the Phœnician *diqêlath*, palm, palmfruit; cf. LAG. 'Mitth.' ii, 356; also KZ, v, 188 and viii, 398. I will add here that I am well aware of L. FLEISCHER's remarks in LEVY's 'Modern Hebrew Dictionary,' i, 443, b. HESYCHIUS has the following gloss: Σοῦκλας, φεινικοβάλλαντοι Σουκλυβάλλαντοι, τὸ αὐτὸ, Φεινικες, to which MOVERS ('Phœnizier' ii, 3, p. 234-5)

⁶ I have frequently heard people say: Da kommt der Schmâl, der Itzig.

⁷ Professor LAGARDE adds:—m^eschu^cmed, an apostate (Mod. Hebr.) but with a query.

adds: "perhaps from dhoqél=soqel" (Cf. Κασιῶλος for Καδμιλος and my "Notes on Greek Etymologies" in *Johns Hopkins Univ. Circular*, No. 81, May 1890).—To Greek *δοχή*, mentioned in connection with *Daube*, should be added Latin *doga* (borrowed from the Greek as galbanum for χαλβάνη, Fr. galban; dragma < δραχμή, golaia < χέλυς; pandicularis < πᾶνδειος 'common to all') whence It., Port. *doga*.—Latin *adamantem*, accus. to *adamas* (cf. s. v. *Demant*) is borrowed from the Greek ἀδάμας; reference should be made to Engl. diamond, and on the other hand to Prov. *adiman*, O. Fr. *aimant*, Sp. Port. *iman*.—The etymology of *Dill* is not known to SKEAT nor KLUGE. It seems to be a Teutonic word, as KLUGE remarks, the Greek-Latin being ἄνη-*2or*=anethum, whence It. *aneto*, Sp. *eneldo*, Port. *entro*, the same plant as ἄνισον, *anisum*, *Anis*. The M.H.G. form is *tille*, and we know that *Dill* is an aromatic plant with 'vieltgeteiltem Stengel.' Why cannot *tille* be connected with the M.H.G. *teilen*=to divide, to part?—*Dock* (n.) a basin for vessels, from Engl. dock, whose origin is obscure (so KLUGE). I think, however, that SKEAT is right in connecting the word with Lat.-Greek *doga*, *δοχή*, receptacle; cf. the Late-Latin *doccia*; dock would thus be related to Germ. *Dauge*=ditch and to (Fass)-*daube*.—For *Docke* (Engl. doll) compare perhaps Fr. *toque*, which according to M. DOZY, 'Noms des vêtements chez les Arabes,' p. 289 ff, is of Arabic origin.—In the fourth edition we find '*Dokes*; *Douches* (m.)=Podex, a Jewish word, of doubtful etymology, hardly to be connected with Hebrew *tâhath* (below)'; but, the Jewish word is *Tôchës!* which certainly is the same as the Biblical *tâhath*; a little further on we are informed that *Doufes*, (m.), prison is from Hebr. *tafäs* (to take prisoner); but the word is either *Tufes* (Wallinian) or *Tofes* (Lithuanian), by no means *Doufes*.—For *Dolmetzsch*, let KL. consult 'Actes du vi^e congrès international des orientalistes, tenu en 1883 à Leide,' vol. ii, pt. i, 427, and VAMBÉRY, 'Cultur des turkotartarischen Volkes,' p. 127, where we find the following: For *Dolmetzsch* we have the genuine *tilmez'i* (which passed from the Turkish to the Russian and thence to the German) from *til*=tongue, language; the original form is *til-*

mekz'i, orator, speaker, a word which has been erroneously derived from Russian *tolk*, *tolkovat*, to explain (whence English to talk); also LAG. 'Arm.,' §847; 'Mitth.' ii, 177.—*Drillen*, to train soldiers, is also found in English =to drill; both are derived from the Du. *drillen*, which is, of course, the same as Eng. to thrill; also compare Fr. *drille* (soldier) and O. H. G. *trikil* (servant).—For *Durst* compare Old-Latin *torus* for *torrus* < *torsus* (Greek *τέρσ-εσθαί*) = Goth. *thaurus* Skt. *trshu*, eager, panting.

The words *Elfenbein*, *Elephant* and *Esel* will be treated in a special paper on Greek words borrowed from foreign, especially Semitic, languages.—*Elster*, O.H.G. *agalstra*, seems to be a compound of *â*+*gal*+*strâ* from a root *galan*, to sing, to yell, contained in *Nachti-gall* and *gellen*, with the prefix syllable *â*=un-, thus denoting the bird which does not sing sweetly (die hässlich singende, krächzende).—*Ebenbaum*. KLUGE's 'letzte Quelle' is Greek *ἐβενοσ*, but this again, is, borrowed from the Semitic *hâbênim*, ebony-wood.—The N.H.G. *Esche* (Engl. ash) is properly the plural of M.H.G. *asch*.—Instead of *Asche* (fish) read *Aesche* (cf. *Götting. Gelehrt. Nachr.*, 1886, 135=Alant.).—Lat. *acêtum* (whence German *Essig*) is borrowed from the Greek *ἄκοιτον*; cf. *mel* *acoetum*.—One of the worst paragraphs in KLUGE, as well as in SKEAT, is that on *Endivie*. Sk. says: *endive*, a plant (Fr., Lat.) Fr. *endive*; Lat. *intubus*. KL. puts it: *Endivie* (F.) erst früh nhd; nach dem gleichbedeutenden mittellatein-roman. *endivia* (lat. *intibus*). I do not call this a standard etymology. Our authors might at least have mentioned the suggestions of F. O. WEISE, 'Die griechischen Wörter im Latein,' Leipzig, 1882, p. 35, and the same in BEZZ., *Beitr.*, v, 84, or POTT's explanation of the same word in BEZZ., *Beitr.*, vi, 328, although they are wrong. The true etymology is given by LAGARDE in his 'Semitica' i, 61-62 (see *Götting. Gelehrt. Abhandlungen*, vol. 23) entitled, "Erklärung chaldäischer Wörter." LAGARDE speaks of the Aramean *hindab* and says:

'Auch die Araber kennen *hindab*; es ist dieses Wort eine echt semitische Weiterbildung von *hubb*=die Augenwimper (the eyelash); so Avicenna; Man braucht sich nur den

bekannten Endivien-salat vorzustellen, um zu begreifen, wie passend für die Endivie der Name 'mit vielen Wimpern begabt' ist; vergl. Vergil, georg., α, 120 *amaris intiba fibris*. Die Römer (griechisch sagte man *ὄβρις*) werden den Namen mit der Sache von den Puniern erhalten haben; *ἐντύβιον* (Ducange, 930) ist spät, und erst aus Italien eingeführt. Für die Richtigkeit meiner Ableitung spricht der Umstand, dass nach Dioscorides, β 160, ὁ ὀπὸς τριχῶν τῶν ἐν βλεφάρῳις ἀνακολλητικός. Ich habe mir nämlich die Frage vorgelegt, wie die Heilkräfte der Pflanzen gefunden worden sind, und eine meiner Antworten lautet: nach Namenähnlichkeiten. Wenn diese Entdeckung vorsichtig und kundig verwertet wird, dürfte sie für die Erkenntniss der ältesten Geschichte die wichtigsten Folgen haben. Man wälte hindab gegen die Krankheit der *ahdâb* (der Augenwimpern, plur. zu *hubb*): folglich ist diese Benutzung der Endivie Eigentum der Semiten, und der Name der Endivie selbst ebenfalls semitisch.'⁸

German *Farre*, fem. *Färse* and Greek *πόρις*, *πόρις* are very much like the Hebrew *par*, fem. *parâh*; the words have no Indo-Germanic etymon.⁹—Let KLUGE consult LAGARDE's essay on Purim (*Götting. Gelehrt. Abhandlungen*, vol. 34, p. 17, rem. 1) for *Fassnacht* and *Fastnacht*.—*Fenster*, we are told, is from the Latin *fenestra*; but this Latin word is not a genuine one; it is borrowed from a Greek word **φανή-στρα*, R. *φαν* as in *φαίνομαι*, *φανός*, like orchestra, palaestra, etc. (cf. O. WEISE, 'Lehnwörter,' pp. 48, 71 ff., 197). Our author adds: Zu Grunde liegt mit 'auffälligem' Genuswechsel Lat. *fenestra*; he ought to have said that *Fenster* became neuter after the analogy of *das Loch*; the same is the case with *das Kreuz* (Lat. *crux*, fem.), after *das Holz*; *das Pech* (Lat. *pix*, fem.) after *das Harz*; *das Rappier* (Fr. *rapière*) after *das Schwert*, etc.—The Portug. and Fr. words for *Fetisch* are given by KLUGE, but no etymology is offered. SKEAT, like many others, traces the word back to Lat. *factitius*; I do not believe this to be the true derivation of the noun. We know that the Phoenician ships were placed under the protection of the Cabeiri (Greek *καβειροί*, from the Semitic *kabîr*; *Mém. de la*

⁸ See also J. LGEW, 'Aramäische Pflanzennamen,' p. 27 f.; 255, No. 1953.

⁹ See *Beiträge zur assyrischen und vergleichenden Semitischen Sprachwissenschaft*, herausgegeben von F. DELITZSCH and PAUL HAUPT. I. p. 114, rem.

société linguistique de Paris iv, 89 ff.), and that they had images of them at their stem or stern, or both. These images were small and inconspicuous, being little dwarf figures regarded as amulets that would preserve the vessel in safety. The Phoenicians called them pittuhim, sculptures (from a verb patāh, to sculpture, to carve), whence the Greek *πάταινοι* (Herodot., iii, 37) and the Fr. *fétiche*. Some scholars derive the word from the Egyptian name Phthah or Ptah, the god of creation (cf. KENRICK, 'Phoenicia,' p. 235). A popular analogy of the word to Latin *factitius* is very probable.—*Fibel* means properly the clasps, fastenings (Lat. *fibula*) found on every book in the middle ages; then, also, the book itself. The form 'Fibel' is based, of course, on that of Bibel.—I miss the word *Fiber*, Engl. fibre from Lat. *fibra*.—*Flinte*, cf. Engl. flint, may perhaps be connected with Greek *πλινθος*, a brick (so KLUGE, following KZ, 22, p. 110, No. 3); I do not believe that there is any connection between the two words and prefer to follow GEORG HOFFMANN (ZDMG) xxxii, 748 and STADE'S *Zeitschrift für alttestamentliche Wissenschaft* ii, p. 72, §19) HOFFMANN explains *πλινθος* as a metathesis for *λπινθ* = **λβιντ* = Semitic *lēbēnath* (Assyrian *libittu*) brick; cf. Greek *παλάσθη* from Semitic *dēbēlath*; *δάκτυλος*, date for *δάκλυτος*.—On p. 90 of the fourth edition we find the following remark, s.v. *Flöte*: In der Redensart flöten gehen, steckt ein niederdeutsches fleuten = fließen; sie bedeutet ursprünglich (18. Jahrh.) durchgehen, weglaufen. But I do not see any connection between fließen and durchgehen, except that both imply a motion. *Flöten* (prop. *Fleuten*) *gehen* is a corruption of the Jewish-Polish *pleite gehen*; *pleite* stands for *pēlēte*, for the Polish Jews pronounce *ē* like *ei*; *pēlēte* is derived from the Hebrew *palat*, to escape, to live. Words like *Pleite* are, for example, *Peiess*, *Geseire*, etc.—*Flötz* might have a reference to Engl. flat.—'Letzte Quelle' von Fratzke könnte in Ital. *frasche*, Fr. *frasques*, Possen, Schabernack, vorliegen (KLUGE). I believe that the word belongs to the same class as *beschummeln*, etc. In Modern Hebrew we have *phērāzoph* from the Greek *πρόσωπον*, face, feature; whence, by the dropping of -oph, arose *Fratze*.—The German *Fries* also de-

notes a part of the entablature of a column; this should have been mentioned in our dictionary.

So many citizen-words of foreign extraction being treated by KLUGE, I should have expected to find *Galosche* from Fr. *galoché*, Lat. *gallica*, i. e., *gallischer Schuh* (cf. Engl. *galoché*; SKEAT's etymology from Greek *καλοπόδιον*, a shoe-maker's last is very doubtful), and *Gamasche* (also *Kamasche*) from O. Fr. *gamache*, Late-Latin *gambacea*; cf. It. *gamba*, leg and Engl. *gambado*, a kind of leggings.—*Gardine*, from Late-Latin *cortina*, whence Engl. curtain, through Fr. *courtine*.—With *Gekröse* compare the Modern Hebrew *kērēsa*, belly, stomach, also intestines (in Assyrian *kurussû*).—Add *Geste* (M.H.G. *geste*) from *gestum*, narrative and behavior; cf. Engl. *gesture*.—*Gimpel* might refer us to Engl. to jump and jumble (see SKEAT, s.vv.).—*Gips*, *γύψος*, gypsum is from the Semitic jibs, plaster, mortar; the best gypsum was imported from Syria, and this fact, besides others, points to an Eastern home; cf. ZDMG, xxv, 542-3; Sp. *yeso*, Sicil. *jissu*.—According to LAGARDE ('Agathangelus,' p. 159, rem. 1, contained in *Götting. Gelehrt. Abhandl.*, vol. 35), 'Gott' seems to be a form borrowed from the Persian *chodā* = *αὐθέντης*, *αὐτοκρατωρ* = Avesta *χadāta*. LAG. states that many years ago EUGÈNE BURNOUF, the great French scholar, made this suggestion. In the same note LAGARDE says that the termination *-gund* in Proper names, as Kuni-gunde, Hilt-gunt (Germanic); Gundi-salvus = Gundi-salviz = Gonzalo = Gonzalez (Spanish); preserved also in gonfalone of the Italians, is *Ērānian -gund*, borrowed like the Persian *chodā*, and meaning a troop, a band (Germ. *Schaar*); also see LAG. 'Abh.,' 24, no. 56; 'Die beiden Vocabeln *chodā* and *-gund* würden durch ihre Gestalt erweisen, dass die Germanen ziemlich spät aufgehört haben, Nachbarn der *Ērānier* zu sein, oder aber dass die *Ērānier* schon ziemlich früh neu-persisch geredet haben.'—Speaking of *Greif*, KLUGE says, "jedenfalls ist griech. *γρύψ* (Stam *γρῦπι*) als Quellenwort für *Greif* anzusehen"; but *γρύψ* is not an Indo-Germanic word; it is borrowed from the Semitic; *γρύψ* which stands for *κρυβ-ς* = Sem. *kerûb*; (for other instances of such a metathesis

see J.H.U. *Circular*, No. 81, May, 1890, p. 75 ff.

A note on *Hahnrei* is found in *Americ. Journ. of Philol.* vi, 257-8.—*Hain* for *Hagen*, as *Maid* for *Maged*, as *Eidechse* for O.H.G. *egidǣhsa*, *ei*=Anglo-Saxon *æg*, *ver-teidigen* for *tage-dingen*, etc.; but we also have *Hein* in *Freund Hein* (=death) although it is from the same M.H.G. *hagen*=thorn, sting. Could not 'Freund Hein' have originated from "I. Corinth.," xv, 55-56?—*Haiduck* has become a German citizen-word, yet KL. omits it. It is the Polish hajduk, a valet, trabant (cf. Hungarian hajdú); in German it is also spelt *Heiduck*, assimilating it to *Heide* (heathen).—*Hals* in *Geizhals*, *Wagehals*, *Schreihals* is to be compared with Old Norse *hals*=man.—*Hanf* and *κάνναβις* is treated in LAG. 'Arm.,' §1099, p. 73; KZ, xii, 378 rem. 1 and xiv, 430; O. WEISE, 'Lehnwörter,' 125 rem. 6; O. SCHRAEDER, 'Urgeschichte und Sprachvergleichung' i, p. 363 and idem in 'Waarenkunde,' p. 187.—Under *Hellebarde* KL. does not account for Sp. alabarde, Arabic el-harbat.—Latin *camisia* (s.v. *Hemd*), Fr.-Engl. chemise, It. camicia, is from the Arabic qamiṣun or qamuṣun, a shirt, a shift, cf. LANE, 'Arabic-Engl. Dictionary,' p. 2564, col. 2, and see *kamisol*.—*Hinde* should have been connected with Lat. *hin(n)us*, *hin(n)ulus*, a hind: cf. O. WEISE, 'Lehnwörter,' p. 22-3; *Hindin* should never have been mentioned by a Teutonic scholar of KLUGE's standing. Do we say in German *Kühin*, *Stut-in*, *Rickin*, *Hennin*, *Frauin* and *Tochterin*? See *Götting. Gelehrt. Anz.*, 1885, p. 39.—In the fourth edition *Hirse* is compared with Lat. *cirrus*, a bundle; with the additional remark: 'Ursprung dunkel.' It is a fact that the millet has been known from antiquity, that it was and still is cultivated in the East, in southern and in central Europe. This points to an Eastern origin. Armenian *herisa*=Hebrew 'arisa (see below, s.v. *Kastanie*). This word came to Armenia at the time when the Israelites were taken captives to Media by the Babylonians, from this Armenian word *herisa* was borrowed the name for *Hirse*, or rather *Hirs-en-mus*.—*Heirrauch* (from M.H.G. *heien*=to burn, Greek *καίειν*; cf. *heiss*=hot;) usually changed into *Heer-rauch* or *Höhen-rauch*, on the basis of popular etymology.—*Horde* (1) a wandering troop or tribe; VAMBERY, l. c., 127 below says: Unter Lager=urdu, ist im all-

gemeinen das Stillstehen, das Innehalten auf dem Marsche ausgedrückt; Urdu heisst wörtlich das aufgeschlagene, von urmak schlagen, einschlagen. *Horde* being given, we might expect a line or two for *Kosak*, Engl. Cossack, Polish kosak, Tartar-Djagatai kazāk, a light-armed soldier, a volunteer.—For *Humpen* see LAG., 'Abh.,' 54 No. 151. There is a German word *kumpe*=bowl, not mentioned at all by KL. It is=Lat. *cumba*=Greek *κύμβη*, *ποτήριον*, *Ποφίσις*; also HESYCHIUS *κύμβα*=*ποτήριον*; this, again, seems to be borrowed from the Semitic qubbāh, a goblet, a cup.—'Die letzte Quelle' of *Husar*, Engl. hussar, for SKEAT and KLUGE is Hungarian huszár, which is usually derived from *husz*, twenty (see the interesting 'story' in SKEAT, s. v.). Hungarian huszár and Serv. *hur̂sar̂*=*husar*=latro (robber), are from the Latin *cursorius*, whence also *Korsar*, Engl. Corsair, From the Magyar the word passed over into the other European languages; on the other hand, the German *Hauptman* was borrowed by the Cossacks as *Hetman*, the title of their officers. See MIKLOSISCH in *Sitzungsberichte der kaiserlichen Academie zu Wien* (philolog. historische Klasse), vol. 118 (1889), No. v, p. 8.—Since *Husar* is given, why not *Ulan* (written also *Hulán* after *Husar*), from Polish *Ułan*=chevaux-léger, from Tartar *ouhlān*, a boy, a page, a prince belonging to the family of the Khans.

I miss *Ibis* from Lat. *ibis*, Greek *ἰβίς* and this from Egypt. *hib*.—Under *Ingwer* mention should be made of Lat. *zingiberi* and Span. *gengibre*, whence the Fr. *gingembre*; *zendjebil* is Persian, not Arabic.—The *ῥόσσωπος*=*Isop* is from the Semitic *ézôb*; cf., e.g., LAG., 'Arm.,' §794.

KLUGE does not give the 'letzte Quelle' of the word *Joppe*, Fr. *jupe*, etc., which is Arabic *al-djubba*(*tun*); the Italian *giubba* entered Germany as 'Schaube,' which latter emigrated to Poland as *Szuba*. Another Polish form is *Żupica* (cf. the name *Zupitza*!) a kind of *Żupan*, a long vest, from Italian *giubbone*, Fr. *jupon*; from the German we have also the Polish forms *jubka* or *jupka*, which returned to Germany and are now used in some parts of North Germany.

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